

THE WOMEN'S MISSIONARY MAGAZINE

—OF—

THE UNITED PRESBYTERIAN CHURCH.

VOL. 4.

DECEMBER, 1890.

No. 5.

THE BEDOUIN.

Condensed from an article by Rev. John Zeller, of Jerusalem, in C. M. *Intelligencer*.



THE subject of which I propose to treat concerns a people by whom we are more or less surrounded, and whom we have often occasion to meet on our journeys, namely, the Bedouin.

They are particularly interesting to us, for Abraham was a nomad like them, and so were the Israelites in the desert, and for some time after the conquest of Canaan. Abraham is, moreover, the recognized ancestor of the tribe of Koreish and of Mohammed, through Ishmael, and of many of the Bedouin tribes existing to the present day. The life and manners of the Bedouin are therefore calculated to illustrate the most ancient part of our Bible, which otherwise would be most incomprehensible; for the life of the nomadic Patriarchs and the wanderings of Israel in the desert present the greatest contrast with our European customs.

Though closely connected with and related to the Jews, the Bedouin still present in many respects the greatest contrasts with them. Whilst the Jews were dispersed among all nations and countries of the world, the Arabs remained in

their ancient habitation, the desert; and whilst the Jews have had to adopt all possible languages, and to accommodate themselves to the nations among whom they live, the language of the Bedouin has but little changed during 3000 years, and their customs have remained much the same. It is a most remarkable circumstance, clearly showing the wonderful providence of God, that these two people, Jews and Arabs, under such perfectly different circumstances, have been preserved for thousands of years to be witnesses to the truth of revelation, whilst other ancient people, like the Egyptians, the Assyrians, the Phoenicians, and even Greeks and Romans, have vanished from the face of the earth.

And yet, in spite of the difference, there are peculiar points of similarity between Israelites and Arabs. First of all, with regard to *religion*, for both are the representatives of Monotheism. Secondly, with regard to *language*. A comparison between the different Semitic languages, the Hebrew, the Aramaic, the Syriac, and the Assyrian, with the Arabic, has led to the conviction that the Arabs have preserved most of the original type

of the Semitic language and manners. If a Bedouin, buried 2000 years ago, could rise from his tomb and visit the tents of his tribe in the desert at the present day, he would not find much change in their customs, and might even converse with them in his own tongue. In the poetry and the life of the Bedouin in the sixth century after Christ, we have still a faithful reflection of Bedouin life 2000 years before Christ, and the more we study their old poems the more we see that these Arabs beyond any other people reflect the life of the time of the Patriarchs.

The conservative element which is expressed in the religion and in the customs of all Shemites naturally exists also in their language, and explains why the backbone of the language, the three radicals, has been preserved intact from the oldest time up to the present. This strongly conservative element rests on the character of the desert country in which the Bedouin live, for the Peninsula of Arabia has for thousands of years been barred from the contact with other nations, on the north side by the desert, and on the three other sides by the sea.

The conservative character of the Bedouin is in the third place clearly shown by their genealogy. Arab historians (Abd-el-Feda) divide their nations into three classes, *Arab Badeeh*, or extinct Arabs; *Arab-el-Arabah*, or original Arabs, who derive their origin from Kahtan, who is the Joktan of our Bible, the son of Shem; and, thirdly, *Arab Musta'rabeth*, the descendants of Ishmael, who is the ancestor of the tribe of Koreish and Mohammed. Ishmael married the daughter of El Modad, a descendant of Kahtan. Not less than fifty kings of Yemen are said to be the descendants and successors of Kahtan, and many of the present Bedouin tribes belong to the Arab-el-Arabah. Some of the Arab nations are mentioned in the Bible (Gen. xxv. 12): "These are the names of the sons of Ishmael: Nebajoth, Kedar, Ad-

beel, Mibsam, Mischma, Durma, Massa, Hadad, Thema, Jethur, Naphish, Kedema." These names may still be recognized in existing tribes; in fact, there is nothing clearer than the purity of their descent from Kahtan and Ishmael.

No doubt *nomadic life was a very ancient form of existence*. Involuntarily we think of Abel, who was a keeper of sheep. As long as this occupation was carried on in rich and fruitful territories, as in Mesopotamia, it may have had great charms and attractions; but now the Bedouin is the inhabitant of the desert, and we can hardly have an idea of the hardships, the dangers, and the monotony of desert-life. Arabia, though four times as large as Germany, does not contain a single river, and could therefore never attain to the cultivation of other countries. But why does the Bedouin reject all temptation for settling? and why does he not try to obtain a more comfortable existence? Why does he stick to the desert though he is endowed with superior intellectual qualities, and is by no means a savage? Have not his ancestors conquered the richest countries of the world from India to Spain, and obtained riches such as no other conquerors enjoyed?

The following story may serve to answer these questions:—A traveler once lost his way in the desert, and came at last to a Bedouin tent, where he asked for some food from an old woman whom he found there. She immediately went and caught some serpents, which she baked and presented to him, and driven by hunger, he ate them. Being extremely thirsty he asked for water, and she went with him to a ditch, the water of which was bitter; yet he could not help drinking of it on account of the violence of his thirst. When he expressed his astonishment that she and her people were living in such extreme circumstances, the woman asked him, "Tell me, have you a Sultan who ruleth over you

and oppresses you, and who takes your wealth, and destroys the offender? a ruler, who, if he desires, turns you out of your house and eradicates you utterly?" When the traveler answered, that might sometimes happen, the old woman rejoined: "If so, by Allah, your dainty food and elegant life and all your comforts, united to oppression and tyranny, are a penetrating poison, whilst our poor food, with liberty, is health and strength. Hast thou not heard that the greatest of blessings are liberty and health? and the Arab poet says: 'There is no hand but God's hand is above it, and no oppressor that shall not meet with an oppressor.'"

Another reason why the Bedouin sticks to the desert is the peculiar nature of the animal which alone makes life in the desert possible, namely, *the camel*, from which the Bedouin derives his principal, sometimes his whole subsistence, and which is his constant companion. However necessary other domestic animals may be for us, certainly the camel is for the Bedouin everything, and we cannot be astonished that it possesses in his eyes beauties which we cannot discover in it. It is indeed wonderful in how short a time immense distances can be traversed on a good camel. But the principal reason for keeping to the desert is contained in the words about Ishmael, which fully characterize the Bedouin: "His hand shall be against every man, and every man's hand against him," for the ingrained propensity for robbery and vengeance has no doubt ever been the greatest curse of Bedouin life.

An important question now forces itself upon us, namely this: What has preserved the Bedouin amidst their incessant strife from misery and want, and amidst their bloodshed and war from sinking into the state of a savage and utterly barbarous people?

It seems to me that two important circumstances prevented this. Firstly, we find among them up to the present day

the patriarchal system of government, and connected with it a great love for their ancestors and an excessive pride about the purity of their race. Secondly, and perhaps principally, it is the gift of poetry, which elevates their character and preserves their better qualities even among the most adverse circumstances. This gift they brought with them (like the Hebrews) as a flower from Paradise, and they took such care of it that it continued to blossom even in the arid sands of the desert.

The retentive memory of the Oriental has served to bring down to our days the ancient poems of the Arabs, though the art of writing them did not originate before the fifth century after Christ. In the oldest collection of poems, called the *Muallakat*, we have the poems of Amr-el Keis., &c. The grandeur and wildness of the desert has impressed these poems with such a fire of passion and a depth of sentiment that those scholars who are best able to judge, as for instance, Noeldeke and Rukert, do not hesitate to class them with the greatest poets, with Homer and Virgil. For as we feel in Homer's songs the fresh air of pristine human life—as we can penetrate through the songs of the *Nibelungen* into the spirit of old German life in its close connection with nature, its narrowness and grandeur, its stern manliness and its romance,—so these poems show us warriors of iron character, men of undaunted courage, whose only law is their own will and their honor, stern, wild men, who endure the greatest privations, and know how to meet death bravely; and yet they love justice and truth, they are ever ready to assist the weak and needy, they are hospitable and liberal to a fault. The Arab poet says, "I will wipe off with the sword the insult, and may the decree of God bring upon me whatever it will." Another poet says: "He is no man who sheds no light 'around, and leaves no trace on earth

behind him."

We cannot fail to acknowledge that the heroism of the old Arabs is the heroism of a noble race, not content with sordid motives or vulgar impulses. Whatever glory may be attached to the blow struck by a vigorous arm, this material superiority is far from suppressing or destroying the superiority derived from intelligence. The accomplished Arab warrior combines both in his person, and is almost always a poet. The Arab chieftain is not only the leader in battle, but also the ruler and judge of his tribe, and will never be able to obtain much influence if he is not wise in council and clever in speech. To speak well is an essential part of the chivalrous and ideal perfection of an Arab chief, because the best means of leading the stubborn and proud Bedouin is by persuasion. They use in their conversation many an old proverb with very striking effect.

It is striking what close similarity exists between the state of Arab life 1000 years ago, and the feudal system and life of our English and continental barons and knights during the same period. We must acknowledge that these Arabs were at that time by no means inferior to Germans or English, or it would have been impossible for them to conquer half the Christian world, or to overcome the innumerable hosts of the Crusaders. But the immense difference between European society, as it is now, and the wretched, degraded condition to which the Bedouin have sunk at the present day, shows with undeniable evidence what we owe to Christianity, and that Christ alone is able to elevate, to change and to regenerate the natural man.

But it is time for us to leave the condition of Bedouin life as it appears from old poems and traditions, and to enter on a description of *modern Bedouin*. We, living in Palestine, are bounded on the south and the east by deserts nearly as

vast in extent as the Mediterranean, but few of us have seen these countries.

Let me then describe to you the way in which the wandering *Bedouin travel and encamp*. It was in the year 1863 that I met a large detachment of the Anese, the Seba, in the desert east of the Ledja. Their order of march was this: A party of five or six well mounted horsemen armed with lances, adorned with tufts of black ostrich feathers, preceded the tribe about four miles as a reconnoitering party. The main body occupied a line of at least three miles in front. First came some armed horsemen and camel-riders, with long muskets, spears, and swords, at 100 or 150 paces from each other, extending along the whole front, then followed the she camels with their young ones, grazing in wide ranks during their march upon the wild herbage. Behind them walked the camels loaded with the tents and provisions, and last came the women and children mounted on camels having saddles made in the form of a cradle or nest with curtain to screen them from the sun (called *el katab*). The men indiscriminately rode alongside and amidst the whole body, but most of them in front of the line, and some, riding on camels, led horses by the halters. Occasionally we met an Arab with a falcon on his head, covered with its leather cap.

When the place of encampment is reached, the sheik puts his spear in the ground, and at once the tents are pitched according to old established rules without disorder or dispute. In the year 1870 the Rualla Arabs, a tribe of the Anese, were forced to come to the plain of Esdraelon on account of the drought in the Hauran. It was most magnificent to see (from the top of Mount Kafse), this rich plain literally covered with thousands of camels, and with the black tents of these wild people, and to hear the peculiar shouts of the shepherds whereby they directed the march of the camels,

and the songs or zagharit of the women. But after they had gone, not a blade of grass or a bit of straw was left in the whole plain.

In his tent, the Bedouin is a most indolent and lazy creature. His only occupation is feeding the horses or milking the camels in the evening, and now and then he goes to hunt with his hawk. A man hired for the purpose takes care of the herds and flocks, while wife and daughters perform all domestic business. The women grind the corn in a hand-mill, or pound it in a mortar, and prepare butter from the milk by shaking it in a skin. Occasionally they work at the loom, but their principal business is to fetch water, which they sometimes have to carry long distances on their backs. On them also falls all the work connected with the pitching and striking of the tents.

Scientific pursuits are necessarily incompatible with Bedouin life. Books are unknown among them. Among a thousand Arabs only one can read, and still fewer are able to write. These accomplishments are considered unworthy of a good warrior. When I spoke to a Rualla chief about the great advantage of relieving the monotony of desert life by reading, he said he would be glad to receive a schoolmaster for his boys, if I would guarantee that they would be able to read the Koran within the space of *one* month; and when I thought this impossible he would not hear any more of my suggestion. Yet they are as enthusiastic admirers of poetry as their ancestors were, and there is scarcely an Arab sheik who does not know some poem by heart. When Saleh el Jerwan, from the Beni Sahher, was mortally wounded in the valley of the Jordan, he composed, just before expiring, a poem, expressing exactly the same sentiments of submission to the divine decree, of love to his family, and of eternal hatred against his enemies, as

one finds expressed in old poems. After his funeral, the food for the guests was cooked over a fire kindled upon sixteen skulls of his enemies.

In matters of *religion*, they are very lax Mohammedans. The Bedouin of the present do not show aversion to the doctrine of the unity of God, or to the Prophet Mohammed but they seem to be incapable of receiving or retaining any serious religious influences or definite forms of thought and practice. "Unstable as water, thou shall not excel," seems to be the character of most of the Bedouin. They know nothing of Mohammedan worship with its prostrations and rehearsals, its ablutions and rites; usually they say, "Our sheik prays for us all." They care nothing for the pilgrimage to Mecca, except in the way of demanding their share of the zurra paid by Government, or in the way of plundering the pilgrims; they are indifferent to the fast of Ramadan, but they devoutly slaughter a lamb or a camel on the tomb of their kinsmen. The desert, like the vast expanse of the sea, is calculated to impress on our mind the unity and the power of God, and therefore we find with the Arabs the stereotype exclamation, "Allah Akbar" ("God is great"). Involuntarily one feels in the desert the presence of God, for it teaches more than anything else what it is to be alone—alone with God. Therefore in the first centuries of our era, many thousands of Christians became Eremites in the deserts of Egypt and Syria. Such asceticism is based on the great and undeniable truth that we are only able to realize the invisible and eternal things of God in proportion as we are weaned from the material things and cares of this visible world.

But *one* doctrine of Islam exercises a great and constant influence on a Bedouin's life, and this is the doctrine of *fatalism*. This doctrine stands in a singular affinity with the dangers en-

countered in the desert, and with the uncertainty of an Arab's life. It necessarily produces great recklessness and indifference regarding the changes of fortune and precautions against death.

The Bedouin *morals* are equally lax. Dogs are better than we are, is a common expression of theirs; and Palgrave gives them credit for having in this respect spoken the truth, the whole truth, and nothing but the truth. But I believe that with regard to morals, there is among the different Bedouin tribes as wide a difference as there is among other classes of Oriental society, and any infringement on the sanctity of the harem would at once be revenged by them.

The general character of the Bedouin cannot be better described than in the words of the angel to Ishmael's mother, "And he will be a wild man, his hand will be against every one, and every man's hand against him; and he shall dwell in the presence of all his brethren." It is remarkable how, even to this day, every Bedouin sustains these characteristics of his ancestor Ishmael. They are at war with all agriculturists within their reach, and they are constantly at war among themselves. The Arabs say, "Our father Adam had three sons; one was a hunter, the other a farmer, and the third a Bedouin, who received from Adam the camel to live by. However, the camel died, and the Bedouin came to father Adam, and said, 'My camel died; what shall I do now; on what shall I live?' 'Go,' answered father Adam, 'and live by what you can get from your brethren.'" Another Bedouin said to me, when I explained to him the great advantages of a peaceful life, "How shall a Bedouin get his livelihood without his spear and sword? We have old enemies among other tribes. If they have taken away our camels, we must somehow or other regain them, or die from hunger."

However, we must leave this, the darkest part of Arab life, and turn to

the brighter side of the picture. If you meet a true son of the desert in the streets of Jerusalem, you will at once recognize him, not only by his dark features, his piercing eyes, and his plaited locks of hair, but also by his long strides and dignified motions. You see, however, that he feels ill at ease within a walled city, and you would not like to fall into his hands in the open country, when he is mounted on his mare, and carries his spear in his hand. But at the sight of his black tent you may be sure of perfect safety, whoever you are. There, he is the best and most generous of hosts, and will spare no pains or expense to make you as comfortable as possible.

It is related of Amir Ebn Tufeil, of the Beni Amir, that his herald used to call out at the great Fair of Ukaz, "Any one needing a beast of burden may find it with Amir. Any one hungry may come to him. Any one needing protection will find safety with him." I do not think that the mightiest in Europe would dare to make in real earnest such invitations and promises. It is told, a king once sent his vizier to a Bedouin, who possessed the fleetest mare of the desert, in order to ask him for it. But when the vizier arrived at the Arab's tent, he found him in most reduced circumstances. As he had no food to give, and as no animal remained wherewith he could treat his guests, the Bedouin killed his mare for them. After dinner the vizier spoke to him of the request of the king, upon which the Bedouin told him, that he and his retinue had just eaten the mare, and in proof of it he brought its fresh skin.

From the oldest times to the present all Arab poets extol the virtue of hospitality and liberality, and even the dimensions of the *mansaf*, or copper-tray on which the meal is served, is not forgotten in their songs. The Prophet Mohammed, returning from the battle of

Bedr, is said to have rested in the shade of the mansaf of an Arab, and at present the mansaf of Mohammed Ebn Esmeir, Sheik of the Wold Ali, is considered the biggest, and its owner the most liberal and honored of men. In the year 1863 I traveled with some friends to the Hauran, and met the Beni Sahker east of Um Keis, encamped in a beautiful oak-forest. Our caravan contained forty mules and horses, and twenty men, but the Arabs, nevertheless, declared that we were their guests; no provisions were to be unpacked, and no fire to be lighted by us. We were at once invited to Abdallah Ahmedi's tent, and after having partaken of his hospitality we wished to retire. But he declared that we had only taken our breakfast, and we had to remain till we had had the luncheon and dinner, and thus we were obliged in the course of two hours, to go through three meals.

In reviewing now what has been said about the character of the Bedouin, we are obliged to acknowledge that it presents great contrasts. As we find, in the middle of the desert desolation, the oasis with all the riches of a luxuriant vegetation, so we find with the Arab unbounded liberty and cruel despotism; great instability and inconsistency, and great tenacity in preserving their old ways and customs; a clear intellect and reasoning power, together with wild fancies and deep sentiment; lasting love and lasting hatred; egotism of the worst

kind, and devotion; robbery and liberality; honesty and treachery; childlike simplicity, and deep cunning.

But one thing is certain: if the Bedouin remains what he now is, he will be a great hindrance to cultivation and to progress in the East; for where the Bedouin wanders no tree grows and no corn can be raised, and when they have power their ravages are as fatal to agriculture as those of the locusts.

But should it not be possible to regain these restless wanderers driven about in the desert without object—without home, and without hope for a better life after death? Are not the sons of Ishmael also the sons of Abraham? Do not their traditions constantly remind them of the holy example of him who by faith obtained the promise? Did not the Apostle Paul first preach the Gospel in Arabia, and were not the Arab tribes of Lai Taghle, Tannoohh and Bedr once Christians?

It is the Apostle Paul also' who, with regard to the Arabs, pronounced the memorable words: "God has concluded all in unbelief that he might have mercy on all;" and we have the sure promises of God that the Arabs also will come to the light which arose on Mount Zion, for "the dromedaries of Midian, and all the flocks of Kedar, shall be gathered unto the Lord, and even the desert shall be changed, and shall blossom like the rose."

THE FREEDMEN AND THEIR NEEDS.

Paper read at the L. M. S. of Lake Presbytery at its meeting at Shenango, by Edith M. Shontz. Requested for publication in MISSIONARY MAGAZINE.



HO are the Freedmen? Ask the Southern Aristocracy. The answer comes, "They are an inferior race and shall so remain forever, law and gospel to the contrary notwithstanding." Ask the

nation's head, and after a weary waiting we hear these words, "Members of the body politic, so far removed from brain and heart that life-giving currents from the one and life-protecting nerves from the other cannot reach them." Is this nation in its early youth so diseased, so

helpless? Ask the freedman himself. No cause for waiting now. With flashing eye and manly courage he says, "I am an American citizen. I have been oppressed and down-trodden for two hundred and fifty years, but at last I am a man. I am in the land of the free and the brave. I did not bring myself here, but am here and here to stay. I ask no flowery beds of ease. I demand justice. What less can I ask? What less dare any offer?"

The history of the Afro-American has been a terrible one from the year 1620 to the year 1890. It has been one of oppression, sorrow, woe. The question of his future was not settled in 1863, and the race problem, though ignored by the many, is to-day only in process of solution. Some masters used to think that bacon and corn-dodgers, a hovel and a pile of straw, with plenty of lash and curses, were about all the slave needed for this world, and for the next he needed very little. The home and the true family were for others. Learning was not for him. The Bible was practically in an unknown tongue; the school houses barred against him. Such was the situation when he was set free. Picture him, if you can, as he stood there, nameless, homeless, penniless, forlorn, turned loose to live or die, as best he could, Against odds which have seldom been paralleled and never surpassed in the world's history, he has in these few short years, proved himself to be a man. He is capable of self-government. He is acquiring property. He is educating himself. He is doing the work of the Church. Look where you will for progress, courage, patience, faith, and when you have made choice of the best examples from any other age or nation, he can match these from the history of these years of so-called freedom since the war.

There are some persons who think that the old-time slave needs a stuffed-ballot, a smoking car for travel, and also

sneers and cruelty to make him keep his place. The old policy was defended by divines; the new is stoutly held by a few under cover of the church; but a religion having the letter of the Word without its spirit has ever had a bloody record. Jesus, Peter, James, John Huss, Joan of Arc, the Huguenots, the victims of the Spanish Inquisition, the American Negroes, have all suffered intensely by the hand of those who have had a name to live. The average white man of to-day pays the freedman less wages for the work done than he pays the white laborer who toils at his side. He gives the desirable places to the whites and those requiring more work he gives to the freedman. The reason given for this mode of treatment is that the negro is degraded and is not fit for the companionship of the cultured whites. For the sake of the argument grant the statement. Grant that he is low and thievish, degraded and vile. Then comes the question, distinct and clear, "Who made him such? Who, by a system so corrupt that Satan could well be proud of it, tried to dethrone his reason, corrupt his morals, rob him of a soul and brutalize him utterly?" The answer is not hard to find. The North and South, together sinning, the one directly wronging, the other tolerating the wrong by law, patronizing it by trade, together suffering in the loss of sons who fell, the one in the blue, the other in the grey. One great nation not to be divided. But is the aristocrat sincere in making his statement? Does he believe that the touch of a dusky hand carries defilement with it? Actions speak louder than words. He intrusts his children to the care of colored servant girls; wife and babes are taken care of by colored coachmen; his food is prepared, and his household affairs are managed by colored servants. It is only when the freedman aspires to think and act; vote and travel, as an independent person,

that his character is so closely called in question

What does the freedman need? The following are answers prepared for this paper by members of freshmen and sub-freshmen classes in the college: "The freedmen need liberty and education only." "A better educational system and a distribution of equal rights." To be more aroused to the necessity of and an interest in education. To have their rights as citizens of the United States conceded to them." "Good teachers, ample school facilities and all the means they can possibly get, as many a good student would attend school and would be a power in the world if he or she were aided just a little." Education, christianity, justice, fair-play, equal civil rights and an opportunity to develop himself in all the avenues of the laboring and business world." "Self-respect, education, race pride, and above all, the true religion of our Lord Jesus Christ, which are the only requisites sufficient to elevate them to the plane of respectability." Not an unreasonable thing asked from beginning to end. These are not visionary schemes. What do you in your cosy little home need to fit you for life and its duties? That is what he needs. What does the little darling that nestles in your bosom need to make it pure and good? That is what the little one in the sunny South-land needs. The negro is not an abnormal creature. The things which are essential to your best interests are essential also to his. No more, no less. How is he to get them? If he had a fair chance he could get them for himself. He can overcome mountains of difficulty but slowly when his hands and feet are tied. There is need to-day of the oil, the wine, the two pence of the Good Samaritan. The inn, the host, the Levite, the priest, and the certain man multiplied eight million times, are here. But the things for the recovery and comfort of the robbed man

are sorely needed.

One of the places where good is being done is found in East Tennessee. On a pleasant little hill near Knoxville stands to-day, where once the Confederates were stationed behind their earthworks, an institution whose foundations were laid in faith, whose walls having been built by sacrifice are now supported by pillars of prayer. It is a fort *from* which many are going out to battle for the right, and rescue those in peril; *to* which many from South, East and West are coming to enlist in a cause which is sure to win. Is there work we can do for the cause of God in the South? Yes. Seventy-five dollars a year will provide a little one with food, clothing, books, school privileges, and a Christian home, and leave a margin for sickness besides. Has God taken your darling home to himself, clothing it in robes of white? Can you not then receive one of these little ones to your heart and let it enjoy some of the good you had meant for your own? Would not that be a good way to say, "Thy will be done?" There are those in almost every community who could educate, christianize and save a child, and never deny themselves a single luxury. What matter if when one's will were read the sum total of his effects were not quite so much as his neighbor had thought! What matter if his monument should be a little plainer and not quite so massive! Would not the living monument be more beautiful far than earth's grandest block of stone? Would not the Saviour's "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me," sound sweeter far than the jingle of all California's gold?

It is from the colleges, north and south, that the leaders of the future are to come. The rank and file of the army may come from humbler stations, but the Napoleons, the Grants, and better still, the well-known Livingstons, the

Moodys and Spurgeons, must come from these centers. The freedmen need a pure ministry. Many of their spiritual guides are leaders in vice and immorality only. The true, earnest minister must come from the college. In peace and plenty, remember the natives of China crying for the light; the women of India who, as they sit in silent woe, speak louder far than they could by uttered words; those from the islands of the sea, who stretch out their hands towards America; but forget not the freedmen

of our own land, who have a right—a legal right—to life, liberty and the pursuit of happiness; a right—a moral right—to a share of what his hands have wrought; a right—a God-given, though human-denied, right—to be a man. The cause is advancing;

"Though beaten back in many a fray
Yet ever strength 'twill borrow,
And where the van-guard rests today
The rear will camp tomorrow."

Why is it sure to win? Because it has God on its side, and

"Our God is marching on."

TENDENCIES OF MISSIONARY WORK.

1. Missionary work has a tendency to make those who engage in it unselfish. . . . We are apt to think that God loves our city or county, or state or country, simply, when the Scriptures declare that God loves the world; that Christ tasted death for every man. The divine law is this: none of us liveth to himself, and no man dieth to himself. Our thoughts and sympathies should embrace the whole world. Missionary work leads us to think of all who sin and suffer. It carries us out of ourselves. By doing so it produces within us increased vigor and vitality. This is the best antidote to the selfishness that is common to man.

2. Missionary work fosters the heroic element in human nature. No man can familiarize himself with the history of missions without becoming a better man. Let one read the lives of such men as Paul, as Boniface, as Brainerd, as Elliot, as Martyn, as Livingston, as Hannington, as Patteson, and as Mackay; let him see how these gifted and accomplished men turned their backs to honor, friends, home, and worldly prospects, and he will be humbled with the thought of what he is not, and will be stimulated to contend for nobler things.

When Stanley went in search of Living-

ston he had no interest in missions. His interviews with this man of God changed the whole current of his life. He writes, "I was the last of David Livingston's race and color to talk with him, and my desire is to take up his work with the view of redeeming Africa from its forlornness and squalid poverty, initiating true missionary enterprise." Within three weeks after the news of Hannington's martyrdom reached England, fifty young men volunteered to take his place.

3. Missionary work strengthens our faith in God and in the gospel of his grace. . . . The mission fields prove that the gospel has still the same power it had when first preached. . . . It is adapted to all classes—to the rude savage of darkest Africa and the subtlest intellect of the Orient. . . .

4. Missionary work has a tendency to unite the people of God. . . . Some would call in every man from the foreign field. As well cut the leaves from a tree. The leaves are the lungs, and the tree cannot live without them. One might as well girdle the tree as cut off the leaves. What the leaves are to the tree, that the work of missions is to the spiritual life of the Church. Our own welfare and our duty are coincident. It

is for us to aid to the extent of our ability in sending the gospel of the glory of the blessed God into all the world and to every creature. By doing so we will build ourselves up in our most holy faith; we will make our own calling and election sure.—*Church at Home and Abroad.*

ON THE WAY HOME FROM THE MISSIONARY MEETING.

I was a party of ladies on the train for the town of M—. The other passengers had reached their destination so that the group could talk freely back and forth from the neighboring seats. Let us listen to that sprightly young woman who has turned half-way round to face the others. "I've just been thinking what impressed me at our Convention,—the great necessity of promptness in mission work. Fancy a corresponding secretary's report being incomplete because the secretary at home neglected to fill out the blank and send it in season, and the delegates' late arrival because they did not write soon enough for the excursion orders, and the committee's coming at the last minute because one member had kept the other two waiting half an hour."

"If that was your committee" replied Mrs. Comfort, "we never knew it was late. Promptness is a necessary element, but to my mind just as important is the willingness to take part. Now don't you notice how smoothly everything went along in the 'model meeting' presented for our profit? Why can't we at home secure the aid of every member? I know I've often made an excuse when I might have 'made an effort' instead and helped on the meeting."

"The delightful part to me was becoming acquainted with many interesting women," said Mrs. Friendly. "Really I was not aware women of that stamp went to conventions. We did have such good heart-to-heart talks. This love for Jesus which creates love for the saddened and

oppressed is a power drawing into sympathy and contact the ends of the earth."

"Yes," quietly added Mrs. Earnest, the minister's wife, "I never realized more strongly the greatness of this love than during our devotional service yesterday morning, and that is the thought I am carrying home to help me in my busy life."

"Well, I just felt," put in Mrs. Mothergood, "that I could not be thankful enough for my home, and loved ones and resolved to express my gratitude in a practical way."

"Won't you tell us how, Mrs. Mothergood?" asked Lucy Gladstone, the youngest of the party.

"Why, yes, dear child, if you really wish to hear and it won't seem egotistical in a person of my age. First, I thought I would devote a little sum laid up as a thank-offering to the new Zenana Home at Narasarrowpet, India; then I'd let my boy go carry the light across the seas as he desires. But, Lucy, it is only fair that you should tell us how the meetings helped you."

"Well," answered the young girl, "I made up my mind that I could never grow cold again in missionary work."

"And I," said her companion, "was convinced that our band should never fail to be represented. It's a pleasure to know that one belongs to a church having a society of that sort."

"For my part," spoke up Mrs. Activity, "I'm going to see a box on its way to Nebraska before freezing winter sets in. Those poor, self-denying ministers! We in our comfortable homes do not realize their privations."

"And I," said Mrs. Reader, "will try to acquaint our society with the work of our literature committee. So many missionary leaflets, some of them just published, the new book of dialogues and *Mission Studies* too, with its young people's department. We must have them all immediately for our society and band."

"The description of Sacramento es-

pecially interested me," said Mrs. Broadheart, "and I determined we would help the new church."

Just here the station was called out, and, in the hurry of collecting satchels and wraps, the convention impressions were lost sight of, but only for the time. The next monthly meetings felt their influence.—*Lutheran Missionary Journal*.

Missionary Correspondence

PALESTINE.

NOTHING indicative of an awakening and a revival of energy in the Holy Land, especially at Jerusalem, must prove of especial interest to every Christian who is watching "the signs of the times." A correspondent of the *London Christian World*, now on a visit to the Holy City for the seventh time, after a considerable interval, finds the changes that have recently occurred so marked and suggestive that he is induced to indicate some of the most prominent. He says, "On approaching the city from the west, in former years, there were scarcely any buildings except the Russian convent and the Montefiore almshouses to intercept the view of the city walls; now the whole plain is covered with private residences and colonies of Jews, whilst near to the Jaffa Gate are large numbers of shops already tenanted and numerous others in course of construction. This extension beyond the walls has become necessary on account of the rapid increase of the population. I am informed by Mr. Moore, British consul here, that within the last three or four years about 20,000 Jews have come to Jerusalem for permanent residence in and around the city, and that of the entire population of about 70,000 it is estimated that nearly

40,000 are Jews. He also stated that the influx of Jews into other parts of Palestine during recent years has been entirely without precedent. The principal streets, which but a few years since were almost impassable in rainy weather, have been paved with stone, a new wide street has been opened up through a densely-populated quarter, and five hotels are now open for the reception of the annually-increasing number of visitors and traders from all lands. Public works of importance have been executed, and others are in progress. The road from Jaffa to Jerusalem, at one time all but impracticable, has been reconstructed by an eminent engineer—over it our own and other carriage services are in full operation. A good road has been formed from Jerusalem to Bethlehem, and another from Jerusalem to Hebron; several others are rapidly approaching completion—from Jaffa to Nablous (Shechem), 40 miles; Jerusalem to Jericho, 20 miles; Caipha to Nazareth, 20 miles; and Nazareth to Tiberias, 18 miles. Jerusalem has hitherto been almost wholly dependent for its water supply upon its large underground cisterns for the reception of rain water, which, after a summer's drouth, often proves insufficient in quantity and almost unfit for use. The government is now about to introduce

an unfailing supply from a spring of pure water beyond Solomon's Pools—about nine miles distant. A large flour mill, established by the Messrs. Berghheim, having proved both a great benefit and a financial success, others, with large steam power, are in progress of erection; soap factories have commenced operations, and at Jaffa steam saw mills have been established. Colonies of Jews following agricultural pursuits, stated as successful, are located, one about five miles from Jaffa, and a larger one at Limerin, near Cæsarea, originated and assisted by the Rothschild family. The before-named road to Jericho is being constructed by the Government, who have taken up all the land available in the best parts of the valley for the development of an extensive scheme of agricultural operations, which, with such a temperature, so fertile a soil, and well-watered by the copious stream from Elisha's fountain, should promise very abundant and remunerative crops. Cotton, grapes, bananas, sugar-cane, and various fruits and vegetables have for some time past been cultivated here with much success. The increased amount of rain which has fallen the last few years in Palestine has had a most marked effect in larger and more abundant harvests than hitherto known.

"The most important results, however, of all may be anticipated from the railway constructed between Jaffa and Jerusalem. The influence such a line of communication between Jerusalem and the coast may be expected to exert is incalculable, for as a natural sequence the harbor, which is now inaccessible to Mediterranean steamers, must be deepened and enlarged, and the rocky barrier which prevents ingress removed.

"It is contemplated to subsequently extend this line via Gaza and El-Arish over the Short desert to Port Said and Ismalia on the Meritime Canal, thus connecting with the railway system of Lower Egypt for Cairo, Alexandria and Suez, and to the Fayoum and Upper Egypt. Such important action for the improvement of the Holy City and the development of the resources of Palestine, and opening up the country to commerce, are without precedent in modern times. Viewed in connection with the numerous and active efforts being made by various religious agencies throughout the country for the evangelization of the people, and the conversion of the Jews, these facts must encourage every lover of God's ancient people to hope that his set time to favor Zion is fast approaching."—*Exchange*.

ZENANA WORK.

CAIRO, EGYPT, Aug. 6, 1890.



BELIEVE zenana work to be one of the most important parts of our mission work. There are more than three and one-half million women and girls in Egypt, and but a very small number of this vast multitude can read or write. The training of the youth of the land in a great measure depends upon the women. They are sunk in ignorance,

superstition and degradation, and are regarded as and classed with the lower animals, and are often, even by some of the most enlightened of our Protestant men, denied a place in the house of God, where they could comfortably sit and hear the word of life, as do their husbands, fathers and brothers. The prejudice against them by the other sex is so great that we can expect very little real help from them in lifting their women and girls to a higher and better life. In many cases, the

women themselves think it is impossible for *them* to learn. Their illiteracy makes it impossible for them to gain a knowledge of the truth by reading books, as the men often do. For these and many other reasons, we see the necessity of zenana workers, who will enter their homes, taking with them the word of life.

To those homes where the missionary has access, she can introduce native zenana workers, giving them the work of teaching to read, which takes much time and for which they are much better qualified than the foreign missionary. She, however, can find access to many homes and be respectfully listened to, where a native teacher would not be received. She should visit as often as possible those taught by the native teachers, to see how they are progressing in Scripture knowledge, and also to encourage the teachers and pupils, as well as to read and pray with them. Very few Mohammedan homes can be visited by the native teacher, and here the lady missionary has a wide, almost untouched field.

The qualifications for this work are those which are necessary to a successful prosecution of any part of mission work. The missionary needs to be filled with the spirit of her Master. She must know the people and their language, and be in full sympathy with them. A real *true*, tender love and sympathy for them

will go far in making them willing to listen to the heavenly message. We all know how much we appreciate the counsel of those whom we know love us and sympathize with us. The earnest worker will need zeal, courage, forbearance (she will need much of this) gentleness, tact, a thorough knowledge of the plan of salvation and how to tell it plainly, as to a little child, and a real appreciation of the preciousness of every soul with whom she comes in contact.

Our work should be followed with fervent, heart-felt prayer for those whom we teach. If possible, pray with them, and by all means pray for them. Without God's blessing what will all our effort avail? We should study the characters of those whom we teach, so as to know how to successfully approach them. However, this is not always possible, as missionary zenana workers are constantly meeting with new faces. Much *strong faith* is needed, for perhaps no part of the work is so discouraging as this. Seed will be sown and much hard work done, often without any appearance of fruit. At such times the promise, "My word shall not return unto me void," has proved a great solace. Let us be up and doing, my sisters. Our day may not be long, and the night cometh.

MARGARET A. SMITH.

FREEDMEN'S MISSION.

KNOXVILLE COLLEGE, Oct. 30, 1890.
The one important question with us now, and one that we are asked almost every day by teachers and students, as letters come bringing tidings that an old student will return or a new one is coming, is, "Where shall we put them?" We can only answer, we do not know, as we have even fitted up the play-room in the Little Girls' Home for girls. One of the teachers has moved into the spare room

in Dr. McCulloch's cottage. We have also put girls in another, and they have but two rooms left beside the kitchen. The piano has been moved into the sewing room. Students are in the closets in the school-rooms; in the bath-rooms, also—three and four in a room where it is possible to put them—and this is only the close of the first month. The arrangement our Board will probably make with the University of Tennessee will

increase the attendance. Then comes back to us again the question, "Where shall we put them?" The want of room is not the only reason that a Girl's Hall is needed. The exposure of the girls as they pass in and out of the building and in the yard is not conducive to good morals or modesty. If we could only cause the church to see the great need of this building as we see it, we believe the money would be brought in, as in the building of the tabernacle, so that the people would have to be restrained from giving.

Mr. Cook writes from Athens, Tenn., pleading for another teacher. One hundred and fifty in rooms meant for eighty. The directors promise to fit up the coal house if a teacher can be procured.

Mr. Cloud writes from Prairie Bluff,

Alabama, that they have only seventy-eight enrolled, with a very poor attendance, owing to the wet season and danger of losing the cotton crop; but says they are kept busy, and it is a rest from the heavy winter and spring work. They have had a revival; six were converted, some backsliders reclaimed, and about twenty-six anxious. But they were made sad by one of their ministers telling the inquirers that they could not be converted until they saw Christ and the angels; and when Christians were appealed to as to the truth of the statement they gave strong testimony that it was true. Two of our boys received word today of the death of a brother. May our Father bless this sad news to the saving of their souls.

Yours Truly,

ELIZA B. WALLACE.

A MISSION BOX.

[A missionary Bishop of the Protestant Episcopal church gives a bit of personal experience which certainly furnishes valuable hints to societies and friends who unwisely send garments and articles of clothing to the freedmen, Indians, or the needy on the frontier, which are neither appropriate nor valuable to the parties who are supposed to be in need of them, and which by no means pay the cost of transportation.—Ed.]

On his last visit East he represented the extreme poverty of several tribes on one of the reservations under his pastoral care. Friends responded and boxes of clothing were sent out, which he asked the government agent to have distributed. Months passed away before he had opportunity to visit these poor parishioners. When he did he was met by reports that the Indians had received the clothing and had afterwards turned around and sold different articles to the storekeepers in the reservation. This grieved him very much and he immediately called

a council of the tribe. He stated what he had heard, and asked them if they had anything to say. After a long silence, (they are always extremely deliberative,) one of the men, a chief, arose and said, "Father priest of the black robe, (the title by which they address him,) it is true that I did this thing. I received out of the box sent to us a pair of pantaloons, which had pieces set in here, and here, and here, (patches) and I did not think it looked well for a chief to wear patches, so I cut them out, and I found afterward they were no good to me, so I gave them away." Another silence; then one arose and said, "Father, I had a suit so tight in the legs, etc., etc., (describing a man's dress suit,) that I could not fish or shoot in it, and I sold it for flour." After a pause another said, "My squaw had a dress given her which had nothing here, (designating the arms,) and nothing here (designating the shoulders,) and a great deal too much here, (designating the skirt,) I sold it for some powder." It

proved to be a party dress that had been sent out there. Another arose and described the hat which his squaw had got, and it proved to be a fashionable bonnet

which he sold for a hat which would cover his own head. And so on. The story needed no comment."

THYNE INSTITUTE.

CHASE CITY, VA., Nov. 5, 1890.

The year upon which we have entered gives promise of success in this part of the Master's work.

The Girls' Industrial Home is finished, furnished and occupied. It is not yet full, but new applications are coming in every week. It is already doing a work that will assist in elevating the home life among the freedmen.

The enrollment in the day school is larger than ever before at this season of the year. Every department is well filled. Special religious services held during the latter part of October were the means under God's spirit of bringing six souls to Christ. These were all baptized and received into the mission congregation on the first Sabbath of November. The number of communicants is now one hundred and four.

J. H. V.

From a private letter we glean the following additional items:

"The school is doing very well this year. There are now over two hundred names enrolled, the largest number there has ever been at this time of year. The sewing department, in charge of Miss Armstrong, is in excellent condition, and new goods are very welcome. There is a demand for all the clothing that can be sent, but children's clothes are especially

needed. Many of the little boys have garments which by no stretch of the imagination could be termed sufficient either for warmth or beauty. The girls are usually better dressed, but none are guilty of extravagance in that direction.

The new Home is a good, substantial building, and is well furnished. It is gradually being filled with girls.

Respectfully,

Chase City, Va. HATTIE E. SHONTZ.

NORFOLK COLLEGE.

There are over *five hundred* students in attendance upon the classes of the Mission College, at Norfolk, Va. Many of these young persons are very bright, and are untiring in their efforts to acquire a thorough, higher, Christian education. The advanced departments of the college are well filled, while the primary and intermediate grades are crowded. Many, very many have been turned away since the opening of the session simply for lack of room and teaching force. The largest Bible school in this city meets in the college chapel on Sabbath afternoon at three and a half o'clock. Five hundred and sixteen pupils were present Sabbath, Oct. 12, and at the communion that day there was an accession of five, three of whom were baptized.

AMERICAN MISSIONARY ASSOCIATION.

The American Missionary Association held its forty-fourth annual meeting in Northampton, Mass., October 21st and 23d. Dr. Wm. M. Taylor, of New York, the President of the Association, presid-

ed. The opening sermon was preached on Tuesday evening by the Rev. Dr. Gunsaulus, of Chicago. It was a fine and scholarly discourse on 1st Peter 5:6, "Humble yourselves, therefore, under

the mighty hand of God." The days following were given to the reading of papers on the important questions of the day concerning the Negro, the Indian and the Chinese, also to reports from the different departments. On Thursday afternoon the Woman's Bureau was in session. Addresses were made by workers from the field; also by Mrs. Mead, President of Mt. Holyoke College, on Christian Education, and by Frau Kapp, a professor of Smith College, who gave some interesting accounts of missionary work done by students of that college.

The reports of the association show that it sustains, among the colored people of the South, five colleges, twenty normal and graded schools, and fifty-three common schools; also one hundred and twenty-eight churches with a membership of seven thousand, and fourteen thousand children in the Sabbath-schools.

A similar work is carried on among the Indians, the Chinese in California, and the poor whites in the South.

"The Women's Bureau was organized to give counsel, help and courage to the women in the field, and to communicate the missionary news and inspiration from the field to the women of the State organizations. The history of the associa-

tion is a grand and splendid eulogy of women."

All of the meetings were most interesting and were largely attended; and those in attendance received a new impulse to labor more for the destitute, the degraded and despised of our own land.

Mt. Holyoke, Mass.

S. A. W.

A missionary from Syria writes:

"ZAHLEH, Aug. 19, 1890.

"We are feeling especially burdened at this time, as word has come to *retrench* Zahleh station (\$554.)

If we ask which of the out stations we will close, it is like asking a man which of his children he can spare best. With the present state of the Government, if we close we will not get permission to open again. It is hard fighting to hold what we have, and no prospect of getting more. Turks and Jesuits make a trying combination. *Three girls' schools have been closed*; each one had over seventy pupils; \$40 each would run them to the end of the year. Can you not stir some heart to help us?

We have church buildings that need repair; we do not see how they can stand another winter.

You must pray that we may have patience under discouragements, wisdom in facing many vexing questions, and a great outpouring of God's Spirit."

Young People's Department.

CALL THEM IN.

RECITATION FOR MISSION BAND.

"Go ye into the highways and hedges and compel them to come in."—Luke 14: 23.

"Call them in"—the poor, the wretched,
Sin-stained wanderers from the fold;
Peace and pardon freely offered;
Can you weigh their worth with gold?
"Call them in"—the weak, the weary,
Laden with the doom of sin;
Bid them come and rest in Jesus;
He is waiting; "Call them in."
"Call them in"—the Jew, the Gentile,
Bid the stranger to the feast;

"Call them in"—the rich, the noble,
From the highest to the least.
"Call them in"—the broken hearted,
Cowering 'neath the brand of shame;
Speak Love's message, low and tender—
'Twas for sinners Jesus came.
"See! the shadows lengthen round us,
Soon the day-dawn will begin;
Can you leave them lost and lonely?
Christ is coming; "Call them in."

—Missionary News.

ACROSTIC.

- Ques. 1. A prophetess. the name of one of the kings of Israel.
 Ques. 2. The father of the priesthood. I am very much interested in the study
 Ques. 3. A queen of Persia. of the Bible.
 Ques. 4. A son of Jacob. ALVIN S. WORK, aged 13 yrs.,
 Ques. 5. A prophet. Fort Palmer, Pa.

The initials of the answer will spell

An answer to Acrostic of last month has been received from Sadie L. Shaw, Pittsburgh, Pa.

*MISSION BAND EXERCISE.**AFRICA AND AFRICAN MISSIONS.*

Sing Psalm 117, 8s and 7s.

Read Isaiah 11: 1-10. Prayer.

Sing Psalm 87: 3-5 C. M.

Map study of Africa. Dimensions, area, desert, 4 great rivers, 6 great lakes in Eastern Africa.

Number of inhabitants, color, races. What is Africa often called, and why?

The Dark Continent, because so little known.

What has been the great curse of Africa? The slave trade. All civilized nations have forbidden it, but the Arab traders in search of ivory still penetrate the interior, capture villages, slaughter the weak and helpless, and lead into hopeless slavery those who remain. 50,000 are thus led captive every year.

What great missionary went out from Scotland to South Africa early in this century?

Robert Moffat, who remained there 50 years, teaching and preaching, translating the Bible and establishing churches.

Who succeeded Moffat in his work? David Livingstone, his son-in-law, also a Scotchman.

Outline Livingstone's work.

He spent nearly thirty years in exploring the interior of Africa, traveling many thousand miles, suffering forty attacks of African fever and enduring the greatest hardships from exposure and want of food.

What was his object?

To open up Africa to Christian nations and thus lead to the conversion of the

natives and the abolition of slavery, that open sore of the world.

What great explorer followed up Livingstone's work?

Henry M. Stanley.

Outline Stanley's work.

Finding Livingstone, exploring the eastern lakes, exploring the Congo from its source to its mouth; again crossing the continent, discovering new races and opening it up to civilization and Christianity.

Result of his work on the Congo?

Establishment of a free state with a population of nearly 50,000,000, where freedom of religion is allowed, slavery is suppressed, and the missionaries are protected.

Name the important missions in Africa.

Beside our own in Egypt, American missions on the West Coast, along the Congo and in Zululand; English, on the Niger, and on the lakes in the east; and Scotch on Lake Nyassa.

What is our hope for the future of Africa?

That through the spread of the gospel the darkness may be dispersed and Ethiopia may soon "stretch out her hands unto God."*

Sing Psalm 68: 30-32, 8s and 7s.

Close by repeating the Lord's Prayer in concert.

COMMITTEE.

*The writings of Livingstone and Stanley will furnish much that will interest the youngest members of the Band. Mrs. S. L. Taylor, of Mt. Jackson, Pa., has prepared an excellent exercise on Africa for public entertainments of mission bands.

PROGRAMME FOR MISSIONARY SOCIETY FOR DECEMBER 1890.

Singing. Prayer. Singing.

Read in concert the second chapter of Matthew.

Season of Prayer.

Subject, Jesus Christ.—What is Jesus Christ to us? He is our shepherd.—John 10:11. He is the light of the world.—John 8:12; 9:5. Jesus is truth; the vine; the way; the bread of life. He is our deliverer, the lamb of God. He is everything to us. In him is centered our happiness for this life and our hope for spending an endless eternity with him and the Father, and the company of the redeemed.

The Sinner's Saviour.—Matt. 9: 10:13. How much the word Saviour means to us! Precious name! Jesus is able to save to the uttermost. A child is drowning; a strong hand grasps the child and saves its life. Is it sufficient to simply draw the child out of the water in order to save its life? No, the rescuer must care for and nurse the child. After Jesus forgives our sins, he does not leave us to grope in the darkness; He stays with us to take care of us. Jesus is able to save to the uttermost. Is Christ's power to save limited? It is as great as the universe. Jesus could save the population of the world many times multiplied with as much ease as a single individual.

A lost soul saved! 'Tis a thought high as Heaven; that we poor, lost, ruined sinners should have a Saviour is marvelous mercy; that our Saviour should have a great, loving, compassionate nature, is indeed more than we deserve. A Saviour with two natures, one reaching up to God, the other down to us. O, sinner! Hast thou any hope, or inheritance, or treasure beyond the grave? Alas, none! What a sad condition the sinner is in, until he surrenders himself into the care of his Saviour. There is only one road to salvation. That is God's appointed way. "Him that cometh unto me, I will

in nowise cast out." "There is none other name given among men whereby we must be saved."

Our Perfect Example.—1 Pet. 2: 21-24.

A Christian is an imitator of Christ. To be like him should be our aim.

Not like our fellow creature, except as we may discern the image of Christ in him.

We see in Christ's life on earth the example after which we are to pattern our lives "For if any man have not the spirit of Christ, he is none of his." "Let this mind be in you, which was also in Christ Jesus."

The desire to be beautiful is universal. Imitate Christ. The rose of Sharon. The lily of the valley. The altogether lovely. We see in Jesus an infinitely lovely, and inexpressibly admirable object. We see in him all divine and human excellences beautifully blended. Jesus says, "Follow me; I am the way, the truth and the life." Without the way you cannot go; without the truth you cannot know; without life you cannot live. "He that followeth me, shall not walk in darkness" saith the Lord. In order to become Christlike it is necessary to make the life of our blessed Saviour our chief study. Wherever we go, or whatever we do, keeping his life constantly before us; striving to imitate him in all the affairs of life; bringing our lives into conformity with his. "My son, as much as you can go out of yourself, so much will you be able to enter into me."

Christ's life was sad and sorrowful, from the hour of his birth, to his death upon the cross. The child imitates its parents. How careful parents should be to set their child a good example. Christ is our only perfect example. How can we imitate and grow Christlike? By allowing Christ to take possession of us—by presenting to him our all—mind,

body, heart, time, wealth and talents.

Becoming like Christ:—A beautiful statue stands in the market place. It is that of a Greek slave girl. She is well dressed, tidy and handsome. A dirty, forlorn, ragged slave girl passes by. She sees the statue, stops, and gazes at it in rapt admiration. She goes home, washes her face and combs her hair. Another day she stops in passing, to look at the statue. Next day her tattered clothes are washed and mended. Each day she stops to look at the statue, and each next day she imitates some of its beauties, until the dirty, ragged slave girl becomes completely transformed. This is the way Christ teaches. He does not hurl his own individuality upon others, he simply lives, and works, and loves, not to be seen but to inspire them to a holy emulation."

Our King.—Psalm 2nd. References: Matt. 22: 11, When the King comes in to see the guests. Luke 19: 38, Blessed be the King that cometh. Luke 23: 2, Saying that he himself is Christ a King. John 6: 15, By force to make him a King. John 19: 14, Behold your King. John 19: 15, We have no King but Cæsar. 1 Tim. 1: 17, Now to the King eternal. 1 Tim. 6: 15, The King of Kings, and Lord of Lords. Rev. 1: 6; 5: 10, Made us Kings and priests unto God. Rev 15: 3, Thou King of Saints. Luke 10: 24; 1 Tim. 2: 2; 1 Peter 2: 17.

King of Kings, and Lord of Lords! Our blessed Saviour! Your King and my King! Wonderful thought! Comforting thought! Christ himself my King, com-

ing to me, into me, abiding, dwelling in my very heart. Only throw open all the doors, and the King of glory shall come in. If you are a disciple of Christ, then you are the King's companion, the King's friend, a guest at the King's table, partakers of the King's bounty. If a guest at the King's table, surely you must be satisfied with the provision the King has made for you.

If Christ is our King, and we are his subjects, we must make haste to attend to the King's business, but this very hour; lest the King cometh to his own, and finds his work undone, and his subjects unfit to receive and enjoy the recompense—a crown of glory. Make haste, for the King's business requireth haste.

Wonderful condescension that our Lord and King should allow us to go to him. Still more wonderful condescension, "Thy King cometh unto *thee*, rebel traitor, faithless subject, coward, and cold hearted follower. Why did God make his son our King? Because God loves his people. *His people*, you and me.

He knows our need of a King.

Desolate cry! We have no King!

"Reign over me, Lord Jesus!

Oh, make my heart thy throne,

It shall be thine forever,

It shall be thine alone."

Missionary subjects.—Paper, "How can we arouse the young to an interest in missions?"

Paper, "What can we do next year to hasten the coming of our King?"

MRS. J. K. LYONS,
McCrory Miss. Society, Pittsburg, Pa.

SCARLETT'S CHARGE AT BALACLAVA.

"The English opportunity—a slight one at best—had come. And even as the undaunted Greys and Inniskillings looked up in expectation, the general turned to his trumpeter: "Sound the charge!" Before the ringing blast of the trumpet could reach the spectators

on the heights, the general moved forward at a trot, closely followed by Elliot, Shegog, and the trumpeter, and at a distance—a distance that perilously increased—by the three squadrons of Greys and Inniskillings.

"And he turned half round, and bade his trum-

peter sound
To the charge, and he rode on ahead, as he waved
his blade
To the gallant three hundred, whose glory will
never die—
'Follow!' and up the hill, up the hill, up the hill,
Followed the Heavy Brigade."

The bay charger that Scarlett bestrode was of remarkable height and length of stride, and soon, as he broke into a gallop, Elliot at his side called to him that his squadrons were dropping behind in the race. But fully alive to the dominant necessity of striking at full gallop in a charge, which must lose much in any case by its uphill nature, he merely turned in his saddle, waved his sword, and with a shout to his men to "follow!" dashed past the bridle-arm of the Russian officer who stood in advance of the foe, and crashed into the column. Elliot was next. Almost level with his chief, but encountering the sword-arm of the Russian officer, who, misled perhaps by the cocked hat, attacked the aide-de camp rather than the general, he stayed for a moment to parry the blow, and plunged in after. Close on his heels thundered Shogog and the trumpeter. The front rank involuntarily drew apart

to let them pass. In a moment the valorous four were locked and wedged in the mass of their foemen, with nothing between them and certain death but the unrelaxing vigilance of their sabres."

Surely our hearts are stirred as we read of the undaunted courage of our countrymen, and, oh, that God would stir them to their deepest depths as we look to our great Leader and hear His "Follow Me!" Yes; He calls us to follow Him into the thickest ranks of the enemy, armed with the "sword of the Spirit," which, as we wield it in His power, deals—not death and destruction, but life and peace to all who give way before it.

Truly, a strange warfare is ours, but may we faithfully engage in it day by day, strong and courageous in the power of Him who has called us to be soldiers. Never failing, never fainting, though the conflict be long and weary, for the glorious issue is sure.

"Lead on, our Captain, we follow, we follow;
Life is no lumber, our battle no dream;
Lift up Thy banner, we rally, we rally;
Wave high Thy sword, we press on in its gleam."

—Our Boys' Magazine.

OUR BANDS.

We bespeak for the leaders of our bands the sympathy and co-operation of the mothers. The little folks can hardly be expected to be punctual in attendance, and faithful in learning the lessons without some little help at home. If the mother does not remember the day and the hour, the child will not be likely to; or he may find some actual hindrance in a home entertainment planned for the same time. On the contrary if mother is willing even to change her tea hour or her plans for company for the sake of the meeting, the child will soon feel that it is important to be there.

If, after the meeting, the mother in-

quires about it, who was there, what the topic, what new thing learned, what the next lesson, the child understands that mother is interested. The rehearsal fixes the past lesson in the memory, and there is no hesitation in asking any help that may be needed in learning the next one.

Another particular in which the mother's assistance is needed, is the contribution of the child. The amount brought is of little consequence in comparison with the habit of systematic giving, which cannot be formed too early.

Let the mother see that each child has something of *his or her own* which he or she may give or withhold at pleasure, so that each gift *may cost something*; otherwise it is very little pleasure or

benefit to the giver. A weekly allowance, proportioned to the circumstances of the parent, and the age of the child, should be the rule of every household.

Perhaps it was Oberlin's weekly allowance of two small coins which he soon found was more to him when he gave it away, than when he spent it for himself, which laid the foundation of his noble, unselfish life.

Then the children like to earn a little money, and in this surely the mother should advise that it may be done in honorable ways, real earning, not begging. Even a child should be above taking money for careless, shabby work.

Many things are at stake in our band meetings. Little points need to be guarded here as elsewhere, that our children may grow up genuine and true. Often our band leaders are youthful, working in a true spirit of consecration, but deeply feeling their inexperience. Mothers, remember their labor of love, and do not leave them to bear the burden alone.—*Helping Hand*.

In the line of thought in the above selection, I would tell how one mother helps her children in their contributions to the mission band. We believe in allowances, and each child is given an allowance for some special work; some for washing dishes, and the older ones for making beds, etc. One-tenth of this, the Lord's share, goes immediately into the mite-box. Then we have a system

of fines, which serves two purposes, one to correct faults in language, and the other to amend bad habits.

Once on a time we suddenly awoke to the fact that we were all using the word "awful." Some things were "awful pretty," others "awful ugly," the weather was "awful cold" or else "awful hot, etc. So we agreed that who ever used this word would be fined one cent. It was surprising how full our mite-boxes became, and we finally got rid of the obnoxious word, and now we say, "the weather is *very* cold" or "*very* hot."

Then we attacked double negatives. "Don't want no dinner," "Haint got no pencil," etc. We tried to teach that "two negatives are equivalent to an affirmative," and when they said, "Havn't got no pencil," it really meant they have a pencil, and they should say, "I havn't *any* pencil," or "I *have* no pencil." Each time a double negative is used a cent goes into the mission box. We have gotten rid of this error in language almost entirely.

Slang costs the user five cents. We think no true lady or gentleman will use slang, and since we want our boys and girls to be real ladies and gentlemen, we are especially severe on this habit.

And so we make all our efforts tend in the direction of the mite-boxes, keeping them ever in sight and thought, and when the day comes to open our boxes we are ready.

P.

Editorial Department.

Motto for December:—IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."



HIS has been to us a very dull month, when our subscribers could have made "December as pleasant as May" by sending in showers of subscriptions. Have you renewed your subscrip-

tion? And have you not some friend to whom you wish to make a present in this season of gift-making? Could there be a more appropriate one than this monthly visitor, the MISSIONARY MAGAZINE? If we had more subscribers like an aged friend who has been constant in

her support from the very beginning, and who has recently sent with her own four subscriptions for friends and another friend who has a talent and opportunity for fancy work and who devotes the proceeds from this source for extending our circulation, the goal of five thousand subscribers would soon not only be reached, but left far behind in the grand total of *ten thousand*. In this connection we quote the kindly words of an esteemed contemporary, to which we are not insensible, as a tribute, not to the work of the committee, but to what we trust is regarded as the work of the Master.

"The *Women's Missionary Magazine* continues to be ably edited, and deserves a more liberal support than it has yet received. Those who read this magazine carefully year by year will find themselves kept very familiar with our various missionary enterprises."

—*The Young Christian*.

Scraps from the journal of a Canadian sister who visited Egypt and looked in on our work there:

I went on Sabbath morning with others to the 9 A. M. service and found a very good audience, men and women separate, singing heartily. Service all in Arabic. Sorry could not understand it. On invitation we went up stairs during the few minutes of intermission, where we were introduced to several of the missionary ladies and received reports. I was much struck when entering the church again for the English service to find the little curtain removed, which, during the native service had been drawn down the middle of the church concealing the women who sat on one side from the other half, and was reminded of our happy condition when "the middle wall of partition is broken down."

Any persons having November numbers of the *MAGAZINE* for 1889, and October numbers for 1890, and not caring to keep them on file, will confer a favor by sending them to my address. **MRS. J. G. CARSON, Xenia, O.**

The Thanksgiving, with its praise and prayer, its pleasant reunions, and remembrance of those who need sympathy and help, has just passed. Its pleasures remind us that the holiday season with its happiness and good-cheer will soon be here.

Prominent Englishmen say that they honor America for what she is doing in Egypt through her missionaries. A valued tribute this.

There are a few Presbyteries who have so far failed to pay the sum pledged by the delegates, to the minutes' fund. A few Presbyteries whose delegates were absent or made no pledges, were assessed a certain sum. Some of these have not yet responded. The committee urge all such to attend to this matter speedily and request delegates to see that it is brought before the societies promptly so that the account can be closed.

Late reports from our freedmen's missions bear testimony to the increasing need and hopefulness of the work, and we cannot send these forth without reminding our readers of the necessity of accompanying the prayers to which such information should incite with the gifts which are necessary for proper prosecution of the work. God expects our prayers and our alms to come up together before him, and we have no promise or encouragement to expect his blessing until we have made reasonable and appropriate effort and sacrifice.

OBITUARY.—Entered into rest, Mrs. Maria Henderson, September 12, 1890, aged 75 years and 8 months. Born near Cannonsburg, Pa. Died at Olathe, Kans.

We cheerfully give place to the following grateful acknowledgment of a favor received from Miss Ida F. McLeans

of Washington, Pa., by Dr. S. E. Johnson, of India.

JHELUM, Sept. 1, 1890.

DEAR FRIEND:—I see from the MAGAZINE of last month that your Sabbath-School class has donated \$5 to my work. It makes me glad to see that the little ones at Washington and their teacher remember me. God bless you and the class for your loving gift. When it comes to me I shall use it in buying a clock for the dispensary, which will give us the time there and will ever keep the Sabbath-School fresh in mind. Please give my love to the dear children and keep a share for yourself.

Your loving, grateful friend,
S. E. JOHNSON.

Many regrets will be expressed as we part company and fellowship with the programme prepared by the McCrory missionary society of Pittsburg. For the year promptly and regularly has the package come to hand, containing the exercises prepared by some member of that society. Though invited to continue these, the society declined by very modestly and properly suggesting that some other society furnish a programme of subjects and studies for young people's missionary meetings for 1891. In accordance with this suggestion will not some of our young friends thus organized emulate the beneficent example and take up this heroic work and enjoy the reward of adding to acquaintance love, to love helpfulness, to helpfulness efficiency, to efficiency noble and good work for others. Let all join hearts and prayers and efforts, until our societies shall have reached the beautiful ideal and be a blessing to our church and to the world.

It has been necessary to leave over many valuable reports, communications, &c., this month, for which there was no room.

The following clipping from an appeal sent out by the C. M. Society in behalf of one of its girls' schools in Calcutta, will serve to show us the importance of making our schools in India of a high order.

"Two influential Brahmo Somaj schools are already at work in the neighbourhood, giving a high-class English education. This makes it the more necessary to maintain the high standard of the Missionary schools. It is well known that English education among men is fast spreading, and that educated wives are more and more sought for. The education of Indian women, it will be remembered, has been until recently a matter very difficult of attainment.

"Missions are mismanaged, sometimes." True. The Archbishop of York says that "as there is mismanagement at home, he sees no reason why the Missions are to be exempt from it."

Wanted.—A home missionary in every home. The inducements of steady work and the approval of conscience are offered. The Paymaster whose service you enter is worthy.

The remark has frequently been made in these columns and is worth repeating, that not only is the spirit of devotion needed in greater measure in the cause of missions, but more wide spread information. This greater devotion is not secured by argument or even by exhortation or appeal, but by the presentation of *facts*. We love to follow the goodly company of patient workers in all our mission fields. Hence are always glad to publish their letters, and know of no better way to interest and inform the great company of our readers than by furnishing them with a more familiar knowledge of our missionaries and their work. Encounter with these brave souls cannot but create a love for missions and incite to devotion and to works of righteousness,—active, abiding and imperishable.

ADDITIONAL FOR MINUTES FROM PRESBYTERIES.

Cleveland, \$5.00; Cedar Rapids, \$5.00; Chartiers, additional, \$6.00; Chicago, additional, \$1.00; Indiana, \$1.00; Kokuk, additional, \$2.00; Los Angeles, .50; Lake, \$10.00; Monongahela, additional, \$23.00; Mansfield, \$8.00; Philadelphia, \$5.00; Rock Island, \$3.00; Westmoreland, \$5.00. Total, \$74.50. From sale of copies, \$2.76; from Women's Board, \$50.00; total, \$127.26. Previously reported, \$185.50; whole amount for printing Minutes, \$312.76; deficit, \$12.24.

Hereafter resolutions, notices of deaths, &c., published in the MAGAZINE, will be charged for at the rate of *one cent a word*, payable in advance; persons sending in such articles can easily calculate the cost and remit the amount with the manuscript.

One of the clauses in the new Samoan Treaty settled at the recent Conference in Berlin provides:—"No spirituous, vinous, or fermented liquors, or intoxicating drinks whatever shall be sold, given, or offered to any native Samoan or South Sea Islander resident in Samoa, to be taken as a beverage, under adequate penalties, including imprisonment."—Ex.

"There are not less than five millions of young people among the Negroes of the South, most of whom know nothing of a Christian home-life. Among them are the future wives, mothers, home-makers, preachers, teachers and leaders of their race. These young people are poor, the sons and daughters of those who were formerly slaves, but they are eager for an education to prepare themselves for useful stations in life. Their future is an important and serious factor in the future well-being of our republic; hence our work among and for them is a patriotic as well as a Christian work."—*Selected.*

Our revered missionary, Dr. Lansing, who has been so able and helpful both at home and abroad, has had a great deal of sympathy in his affliction. Many, many prayers have ascended in his behalf, and it will be a great comfort and cause of devout thankfulness, to his immediate friends and the whole church, to know that his health is much improved. He is now with relatives in the west.

Send money by draft, postoffice order, or registered letter at our risk. If postage stamps are sent (which is not desirable in warm weather) they *must not* be of higher denomination than two cents, and should be carefully wrapped so as not to adhere to the letter or to each other.

"Bishop William Taylor, of the Methodist Episcopal Church of Africa, has had a remarkable career. He has been preaching for nearly fifty years, but is still vigorous and is looking forward to many years of work. He has engaged in work as revivalist, evangelist, missionary in nearly every part of the world. He has labored in nearly every State of the Union, in Mexico, in Brazil and other parts of South America, in China, India, Australia, Africa. His work at present is unique, but is by authority of his Church, and is the planting of missions, mission Christian homes, in Africa. *Most earnestly he pleads for obedience and devotion to God in trying to take this world for his kingdom, but he gives most earnest counsel to those who go as missionaries, to go well and wisely prepared. The faith that would brave a sickly climate without medicine, trusting the Lord on any "faith cure" or "Christian science" basis, is a DELUSION OF SATAN. It doesn't work, to tempt the Lord by going without food and medicine where both are needed. The Lord will provide, but he provides ordinarily by giving us reason and the exercise of a sound mind.*"—*Selected.*

"Sheldon Dibble was quite right in speaking of the practical necessity of conversion to the love of the missionary cause. But then is not every convert a missionary?"

If we did but recognize it, one's own family sometimes offers as good an opportunity for missionary work as India or Africa affords. That woman of Sychar will bear to be studied.

"Is it advisable to open new mission fields? Leave the question to a farmer. Ask him as to extending his cultivation? "Yes," he says, "can't raise too much; room in barn for all."—*Selected.*

"In the Fiftieth Annual Report of the Ladies' Foreign Missionary Society of First United Presbyterian church, Alle-

gheny, the Secretary states that, January 23d, 1838, the Ladies' Foreign Missionary Society of the Associate Reformed church of Allegheny town met for the first time. From the first this society devoted its funds exclusively to foreign missions. For some time their contributions went into the general fund for foreign missions. The first special work undertaken by the society was the education of Gibran Shahade, a native of Syria, who had been converted, and was anxious to preach the gospel. Much other special work has been undertaken and carried forward since that time. Up to January last \$12,512.90 had been received and disbursed for work in Egypt, Syria, India, and the Waldensian Mission in Italy." A good record.

—*The United Presbyterian.*

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT FOR NOVEMBER.

The regular meeting was held Tuesday, November 4. Minutes read and accepted. Foreign secretary reports letter from Dr. Johnson, in India, and to give some idea of the work says she has had *eleven thousand* patients this last month; also says Dr. Martin has been very sick, but was improving when she wrote.

Home secretary absent; no report. Freedmen's secretary reports letter from Rev. Veazy, says the school is larger than ever before; the work at the Home about completed. Knoxville is very much crowded. Women's Board will send money or material for sewing school at this place. Ladies' Missionary Society of Bovina Centre sent a barrel to Knoxville. Ladies' Missionary Society of Titus sent bedding to Little Boys' Home. There are three rooms yet to be furnished in this Home. Dorcas Society of Westmoreland, will furnish a room in Girls' Industrial Home to be named "Bethesda Room." Cannonsburg, Pa., will also furnish a room.

Treasurer received during month of September, \$3411.11. The reception given to Miss Martin on October 14, was held in 2d church Pittsburgh; was opened with devotional exercises conducted by President of Women's Board, Mrs. E. J. McPherson, prayer by Mrs. J. M. Wallace; short addresses were made by Mrs. H. C. Campbell, Mrs. W. W. Greer, Miss E. D. Brown and Mr. Wishart. Mrs. W. J. Reid presented the watch (spoken of before) in a happy little speech telling of the donor who left the watch to be given to the first young lady missionary going to the foreign field. Benediction was pronounced by Rev. Littell. The affair then became social and was much

enjoyed by all present. Miss Martin sailed on the 18th of October. MARY W. PORTER.

RECEIPTS FOR OCTOBER, 1890.

[When not otherwise specified the money is from the W. M. S. of place named.]

Foreign.—Greenfield, O, \$5; Little York, 12; Troy, Detroit Pres., 11; Guinston, 9; Fresno, 16.55; First Ohio Pres., 10; Jamestown, O., 15; Y. P. Soc. Clifton, 10; Dunbar, 11; Mission Band, North Bend, 5; Irwin, 10; Bethel, Westmoreland, 7; Bethesda, 10; Fairfield, 10; Puckety, 10; Union, Monongahela Pres., 10; Friend of Missions, New Wilmington, 50; Carmel, 10; Peter's Creek, 8; Roney's Point, 9; Waterford, 30.60.

Salaries.—College Springs Pres., 100; Miss C. E. Wilson, Keokuk Pres., 96.50; Miss Smith, W. M. S. Tuscarora, 10; Miss Strang, Southern Illinois Pres., 259; Miss Thompson, First Ohio Pres., 62.50; Muskingum Pres., 12.25; Miss Given, Indiana Pres., 16; Miss Corbett, Conemaugh Pres., 100; Miss McCahon, Chartiers Pres., 35.

Miscellaneous.—Cheerful Workers, M. B. Stamford, Girls' Training School, Sialkot, \$12.50; Bagley, Girls' School, Cairo, \$5; L. F. M. S. 1st Allegheny, tuition in Pressly Memorial Institute, 75; Y. L. Aid Soc. 4th Allegheny, native helper for Dr. Johnson, India, 20; 1st Xenia, for Mrs. Edna Morrison memorial fund, 35; 3rd Xenia, Bible reader for Mrs. Lytle, 25; Logan's Ferry, Girls' School Sialkot, 6, also for same, Cairo, 6; Idana, Girls' School Sialkot, 5; Columbus, Girls' School Asyoot, 8.80.

Hospital Support India.—Olona, \$10.

Home.—Aledo, \$8; Wurtemburg, 10; Mountville, 3; Troy, Detroit, 11; Fresno, 16.55; First Ohio Pres., 15; 1st Xenia, 25; Clifton, 13; Y. P. Soc. Clifton, 11; Sugarcreek, 20; Dunbar, 11; Big Spring, 20; Bethesda, 10; Buena Vista, 10; Union,

Monongahela, 10; Friend of Missions, New Wilmington, 50; Spring Hill, 14; Rushville, 10; Washington, Pa., 80; Chartiers, 50; Y. L. M. S., Taylors-town, 20; Peter's Creek, 10; Oil City, 6.

Salary.—Missionary and Aid Society 3d Allegheny, \$10.

Warm Springs Indians.—Viola, 9; Garner, 7; Stanwood, 16.75; Willing Workers, Rushville, 4; Y. L. M. S. Taylors-town, 15; Mrs. I. W. Grier, Verona, for salary, 50.

Freedmen's.—Sunbeam, \$5; Y. L. M. S. Beaver Falls, 10; Beaver, 8; Mt. Jackson, 10; New Brighton, 10; First Ohio Pres., 11.85; Y. P. Soc. Clifton, 5; 2d Brooklyn S. S. for Norfolk, 5.89; Logan's Ferry, 5; Mrs. I. W. Grier, 600; Y. W. M. S. 6th Pittsburgh, matron's salary Norfolk, 15; Ewing Band 6th Pittsburgh, Norfolk library, 25; Friend of Missions, New Wilmington, 50; Madison, 5; Cross Roads, 11; Jamestown, Pa., for Norfolk, 8.

Little Girls' Home, Support of Pupils.—College Springs Pres., \$37.50; Y. L. Aid Soc. 4th Allegheny, 30; Mrs. I. W. Grier, 50; Mrs. W. W. Grier, 50.

Little Boys' Home, Knoxville.—Wurtemberg, 1.10; Children's M. B., Bloomington, 6.50; 2nd Brooklyn, 15; 1st Houstonville, 15; Bethesda, 30; M. B., North Bend, 5; Children's M. B., 2d Brooklyn; Mrs. W. W. Grier, 100; Ewing Band, 6th Pittsburgh, 30; W. M. S. Union, Monongahela, 30; Jefferson, 10; Willing Workers, Shiloh, 13.30; Willing Workers, Olathe, for medical chest, 3.02.

Industrial Home for Girls, Chase City.—Miss Sarah J. Hammond's S. S. class, Four Mile Con., \$5; Neshannock, 30; 8th Philadelphia, 25; North Philadelphia, 25; 3d Philadelphia, 15; 9th Philadelphia, 15; Jamestown, Pa., 30; Cedarville, 8; Pratt Creek, 25; Goldfield, 25; 1st Cedar Rapids, 10; Dorcas Soc., Bethesda, 30; Grove City, 30; Venice, 16.80.

Church Extension and Parsonage Fund.—College Springs Pres., \$10; New Brighton, 10; Oxford, 5; Irwin, 10; S. D. Lansing Soc., Elizabeth, 20; Madison, 3.

Ministerial Relief.—Big Spring Presbytery, \$11; College Springs Pres., 6.20; Mrs. I. W. Grier, special, 50; Madison, 2.

Orphans Home, Allegheny.—Logan's Ferry, \$5; Union, Monongahela, 20; Y. W. M. S., 1st Pittsburgh, 25.

Children's Memorial Hospital, Allegheny.—Mission Band, North Bend, \$5.

Aged People's Home.—Mahoning, Beaver Valley, \$5.

Contingent Fund.—Mrs. Margaret S. Doty, sale of Rules of Order, \$2.50; Monongahela Pres., 3.25. E. J. SLOAN, Treas.

PROGRAMME FOR MONTHLY MISSIONARY MEETING.

Subject:—For whom to pray and why.

Singing, Ps. 5, 1-4, 78.

Reading Scripture lesson, 1 Timothy 2: 1-8.

For whom to pray.

1st, For all men, 1 Tim. 2: 1. For the accomplishment of such a stupendous task it is plain that no indifferent, careless, indefinite asking will suffice; no occasional thought or petition added to prayer for ourselves. How are we to do this? Surely not in our own strength, but as the Apostles did by receiving power from on high by "continuing with one accord in prayer," with a determined persevering spirit, and with full expectation of being heard. This is the chief object of coming together in our missionary meetings.

2d, For kings and all in authority, that we may lead a quiet and peaceful life. Let our prayers be specific. Let us entreat the Lord to enlighten the minds of kings and rulers, soften the hearts of heathen chiefs, and that leaders of men everywhere may bow to the King of Kings.

Why should we pray.

1st, This is good and acceptable in the sight of God. 2 Tim. 2: 3.

2d, Who will have all men to be saved and to come unto the knowledge of the truth. 2 Tim. 2: 4. We do not have to overcome any unwillingness on God's part.

3d, For there is one God and one mediator between God and man, the man Christ Jesus. 2 Tim. 2: 5.

4th, Who gave himself a ransom for all. He gave himself for the heathen in Egypt and India as truly as for us. Let us not fail to let them know and pray earnestly that they may believe it and be led to accept him.

5th, I will therefore that men pray everywhere lifting up holy hands without wrath and doubting. "Prayer and its answer are a mighty force one of God's royal and restorative forces. Let us not take hold of it with nerveless hands, but grasp it with joyous and full expectation." Let us be familiar with the specific needs of the work of our church and then with all the powers of mind, body and soul spread these needs before our Almighty King and receive his promised aid. "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever."

Report of committees and unfinished business.

New business.

Singing Ps. 141, L. M., 1-2.

Adjournment.

COMMITTEE.

FOREIGN MISSIONS.

MONTHLY STATEMENT.

More of our foreign missionaries have been laid aside for a time by sickness during the past few months, than, perhaps, ever at once before. Dr. Martin and Miss Giyen, of the Indian Mission, and Messrs. Kruidenier, Hogg, and others of the Egyptian have been at times seriously ill. But the latest word shows them all improving and likely ere long to be fully equal to their work.

The missionary party sailed as announced in our last, from New York, on Saturday, the 18th ult., and were at Queenstown on Sabbath, the 26th, and would be at Liverpool the following day. The party consisted of Rev. J. P. McKee and Miss Mame E. Martin for India, and Dr. and Mrs. Watson and Miss Mary E. Work for Egypt. They had a pleasant and safe passage across the Atlantic and will have it is hoped a prosperous voyage by

the will of God all the way to their respective fields. A Farewell Meeting of very great interest was held on the evening before their sailing, in the First United Presbyterian church, New York, under the auspices of the Ladies' Presbyterian Missionary Society of New York.

Many will regret the report of the state of Dr. Lansing's health. He has been in an enfeebled condition, as will be remembered, for some time.

Funds.—The Receipts for October amount to \$10,554.18. The payments were to Egypt, \$3,543; India, \$3,680; for departing missionaries, \$1,755; Salaries in this country, \$333.33; Interest, \$156.60.

The communicant membership of the native evangelical churches is now over 3200 and the gain the last year was 17½ per cent. The average attendance at the Sabbath morning service is 5554. There are 14 Pastors, 22 Licentiates and other evangelists, 18 Theological Students and 33 special

Harem workers. The total number of workers including Missionaries, Pastors, Evangelists, Teachers, Colporteurs, Harem Teachers and readers is 291; and the gospel has been regularly

reaching more than 10,000 people.

J. B. DALES, Cor. Sec.

Philadelphia, Nov. 3, 1890.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, 127 E. 8th-st Erie, Pa.]

In the programme given in the Suggestion Corner last month, the compositor made a mistake in printing "News from the field—by" whereas "News from the Field" is a general head, which is divided into four subjects, "Foreign," "Home," and Freedmen's Missions," and "Church Extension." Each of these is presented by members of the society.—Ed.

Ques. How can the women of the church be trained and induced to write for the MAGAZINE? Many of those who attempt to write, feel deeply their need of more education in this line.

Ans. "Has our General Missionary Society accomplished its real missionary object until it has taken up in some systematic way our home work? In answering this question I assume that our "real missionary object" is at least two-fold. 1st To create and develop an active missionary spirit among the women of our church. 2d, To take up, of course more systematically the better, special lines of work on which this active missionary spirit can profitably expend itself. It is in the order of nature that these two objects should react each upon the other, so that increase of missionary spirit means enlargement of the work and *vice versa*.

The attainment in the highest degree of the first of these two great objects requires that the women of the church shall be actively interested not in one but in all of the missionary operations of the church. There seems to be no good reason why the missionary spirit among women should be confined to any narrower limits than that of the church at large. Our local societies ought to interest themselves, and very largely are interesting themselves, in local missionary work. But in addition to this all the recognized departments of missionary effort should have a place in the affections, prayers and labors of the United Presbyterian women.

It follows from this that ultimately the sphere of our society should be so enlarged as to provide for some special systematic work in connection not only with foreign missions but also home, church extension, freedmen education and ministerial relief. The goal thus indicated is a more distant one than that which seems to be contemplated in the question proposed, but the question points in that direction. This goal is not of course, to be reached at once, but we should be moving towards it in a progressive way. Systematic work for home missions is the next step in advance, if an advance is to be made. In accepting the transfer of the Warm Springs mission, as well as in the new movement for the support of women missionaries in important fields, we are taking that step. But our "real missionary object" will in the future, let us hope, admit of other steps, and many of them. Our enthusiasm for missions will be deepened, and our work will broaden with the years.

SUGGESTION CORNER.

If it will be any help to others we will give you the plan we follow to get the MAGAZINE among our members.

An agent is elected at the spring meeting when the other officers are elected. Last spring to make the work less arduous, we elected three agents, and gave each a certain section to canvass.

Our society numbers twenty-six and we sent for twenty-eight copies of the MAGAZINE. One lady sends a copy to her sister who lives at a distance; and three copies are taken by ladies not members of the United Presbyterian Church.

There are a few families who do not take it but we hope in a year or two, to have a copy in every family.

Have a *live agent* in every society and your subscription list will soon increase.

MRS. J. A. C.

Sugar Run Soc.

New California, O.

OUR ORPHANS' VACATION.

** We, as Board of Managers, desire to return our sincere thanks to the kind friends who so generously opened their hearts and homes to our children the past season, as well as the railroad companies who so liberally carried them free of charge. If these friends could realize how much good the children derived from this delightful change of air, food, and scenery, they would feel rewarded for their labor of love. Some of the "little ones" who were growing pale and thin, wilted, by the heated air of the city and confinement within brick walls, returned with fat cheeks, blooming with health and happiness. Some of the kind friends parted with reluctance with their youthful guests, and asked that they might come back and spend next vacation with them, thus giving to them a bright hope of joy for the future, upon which these little hearts may dwell during the months to come.

God bless all these large-hearted Christian friends, and many thanks to them from the managers of the Orphans' Home.

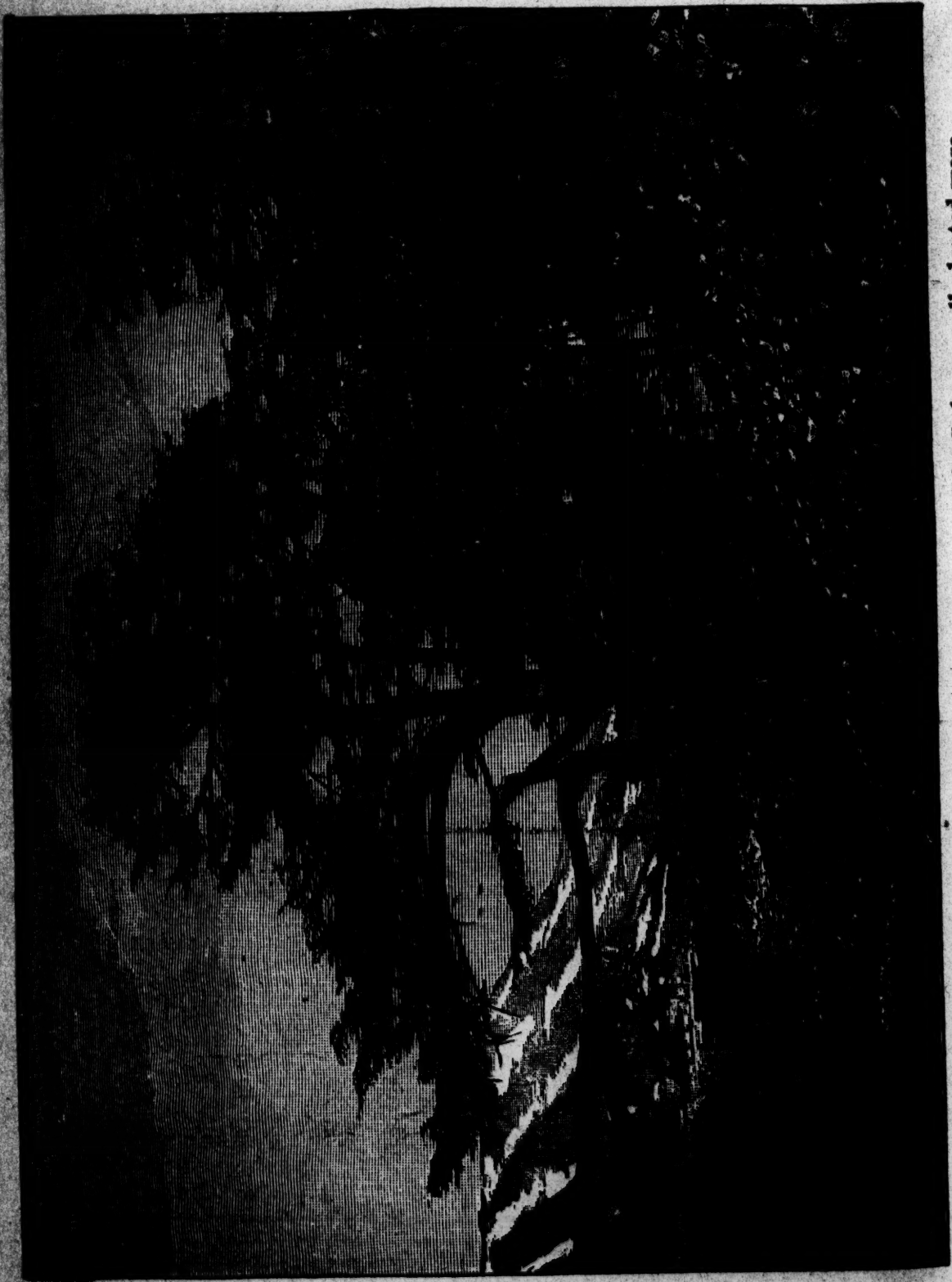
By order of the Board.

MARY F. BEND, Cor. Sec.

In the death of Mrs. Laura H. Nichol, the beloved wife of our missionary in the foreign field, which took place at Mansoura, Egypt, July 17th, 1890, we, the women of the 1st church, Allegheny, feel ourselves especially bereaved. As our chosen representative to the degraded sisters in Egypt, she signally honored her position. The beauty and power of her Christian life, her lovely, devoted character, eminently fitted her for the work. Her love for the Saviour, her entire consecration to his service, her delight in the privilege of giving herself to the foreign mission work, her humility and forgetfulness of self, all combined to make her life beautiful, and a fitting example to those to whom she was sent. Hence we are not surprised to learn that in the few brief months of her sojourn among the mission band, she had won the hearts of all who knew her. None mourn her early death more sincerely than the circle of native Christians with whom her lot was cast.

If we count her life by years, it was short; if by service rendered and work done, it was long.

May the bereaved husband and sorrowing friends find comfort in "Him who is the brother born for adversity." Though the cloud be dark, may they trust the Father's promise. Com.



"The trees of God are full of life ;
The cedars great that stand

"On Lebanon, all planted were
By his almighty hand." —Ps. 104-14.